

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—Jesus Christ.

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Miscellaneous.

FROM THE GOSPEL ADVOCATE.

REMARKS

ON I. KINGS, XVIII. 21.—N^O. 2.

"How long halt ye between two opinions? if ye love the Lord, follow him; but if Baal, then follow him."

They say that he is possessed of infinite Wisdom, Power, and Goodness; yet they represent him as a cruel, partial and malignant being in his conduct towards his creatures.—Those who pretend that they have received a commission from him, to make known his counsel and will to his offspring, inform us that he created the earth and placed mankind upon it; and in consequence of the first man's sin and disobedience to the injunction of his Creator, the whole human race have become involved in corruption; that this corruption extends so wide and deep over the soul, that it has become totally depraved, destitute of every principle of goodness, wholly unable to turn to God, or to perform one good work acceptable to him, and is exposed to his righteous displeasure forever. But it is said that God, anticipating the forlorn condition of his offspring, and foreseeing this dreadful catastrophe, predestinated a portion of them to everlasting life for his own glory without the least foresight of faith or good works; and that the rest he was pleased to pass by and ordain to everlasting dishonour and wrath, to

the praise of his vindictive justice.* Thus, reader, you perceive that they represent their God as cruel and unmerciful to the highest degree. But why this partiality? why this cruelty? were not all in the same condition?—were not all equally entitled to his favour? Supposing that one of the children of men possessing ability, should conduct like this; would you not consider him as a monster in human shape? Suppose a parent's children should become disobedient to his commands, and should go so far from home as to become lost and ignorant of the way back. After wandering about for a while, they at last set down to perish with hunger. The parent pursues after them and finds them. The children in transport raise their hands, and in accents of joy hail him as their deliverer; but the parent tells them, that for his own glory, it is his determination to take only a part of them from the wilderness to his home of plenty, and leave the rest to perish with hunger, or to be devoured by wild beasts. Is there a parent in the wide world who would conduct like this? If so, would he not be exterminated from the earth, as underserving of the name? Yet these false prophets represent the God whom they worship as conducting in the same cruel and partial manner. But this is not all. The worst is yet to come.

They tell us that this omnipotent being whom they presume to style the Lord Most High, has prepared a lake of fire and brimstone in the unseen world, into which he will finally cast a great portion of his creatures—there to be tormented while the ages of eternity shall continue to roll their ceaseless rounds. Where, parents will behold their children, and children their parents, groaning in miseries that will never end. There, the meeting of friends was never known, nor one sound of pity ever heard. There, no gleam of hope will ever come. There, no soft hand will wipe away their tears. There, the most piercing cries and earnest entreaties for mercy will avail them nought, but will die away unheard along the battlements of heaven.—While those who are so fortunate as to be admitted to the regions of blessedness will look down and behold those who were connected with them by the most endearing ties, while on earth, groaning in the pains of everlasting death; the sight of which will not inspire one emotion of sorrow or tender compassion, but induce them to raise a higher song of glory to that being who thus cruelly separated them forever. Alas! what a God is this! Is this a God of justice! Is there such an infinite dif-

ference between the most vicious and most virtuous of the children of men, that the one part merits such a fate?—

Can this be the God of heaven, of whose impartial goodness we behold ten thousand evidences all around us? Has he, unasked brought beings into existence, with a determination that they should be endlessly losers by their existence? Will he thus dispose of his creatures, eventually consigning a part to interminable wretchedness and woe; and admitting the remainder to mansions of eternal happiness and peace?—"Of horrid things, this is the most horrid, stupendous! highly strange! O! tell it not ye stars, and thou, pale moon, turn paler at the sound!" Surely this can be none other than a false God, the phantom of error, or the production of a disordered imagination!

Having noticed, in a very brief manner, the character of false gods, and their prophets,—their doctrines, and the effects of their doctrines; we design to notice 1st. the true God, who is the blessed and only Potentate—the King of kings and Lord of lords, who only hath immortality, &c. 2nd. The character of his prophets or teachers—speak of some of their doctrines, and notice their glorious and happy effect when received into the minds of the children of men.

When finite mortals raise their minds to contemplate the perfections of Jehovah—that Being of beings who, from the confusion of chaos, caused the universe in order, in beauty and grandeur to arise; they are lost in wonder. The imagination, after its sublimest flight, will return weary and unsatisfied from the boundless and incomprehensible field; for none, by searching, can find out God to perfection. Being self-existent, and the cause of all existence, he must be independent and infinite in all his attributes, "seeing he giveth life and breath to all things." When we look around us upon what God has made, we behold a few faint glories of his perfections shining forth in his works. The existence of the wide world is a sublime exhibition of Infinite power. The heavenly bodies, that in order pursue their revolving course, from which no jar of discord can turn them aside, tell us that infinite wisdom marked out their path and devised their harmonious plan. The impartial beneficence of the most High is seen throughout all his works. It

"Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

In short the heavens above, the earth beneath, unite in declaring with one unanimous voice,

*See Calvin's Five Points.

P. Oliver & Co.

that the "Lord is good to all, and his tender mercies are over all his works." His divine presence pervades and fills his boundless empire.

"To him, no high, no low, no great, no small; He fills, he bounds, connects, and equals all."

He is ever regardful of the wants of his animal creation. The inexhaustable stores of his munificence, like the treasure of unfailing ocean, are always open to supply their need. His watchful and parental care is ever extended over his offspring man. We cannot wander where he is not, nor where he beholds us not with unchangeable affection. "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure."

In the scriptures of divine truth the Lord Most High has revealed himself to us as all glorious in his character as a Being every way entitled to our highest praise, adoration and love. We can there read of his Almighty Power, of his Infinite Wisdom—his boundless and unchangeable love; and contemplate him as our Father in heaven,—the friend and benefactor of the human race. The least of his creatures are objects of his regard:

"He sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

We can learn his impartial benevolence, loving kindness and tender mercy from the instructions of Christ, who is said to be the brightness of the Father's glory, and the express image of his person. He told his disciples that to become imitators of God as dear children,—to be merciful as their Father in heaven was merciful; they must love their enemies bless them who cursed them, and pray for those who spitefully used and persecuted them; that they must be kind to the evil and to the unthankful. Here we learn that no partiality nor malevolence dwells with the God of heaven; but he who created the world and they which dwell therein, loves his enemies; that his goodness extends to all. As an evidence of this, we are commanded to behold the sun rising and shedding its rays indiscriminately upon all, and to witness the showers descending upon the just and on the unjust. This is the character of the God of heaven. How worthy of our supreme affection. No "terrors clothe his brow, no thunderbolts of wrath to drive our souls to fiercer flames below." All is love—impartial love, and goodness all divine.

Having noticed the character of the true and living God; and discovered that he is incomparably glorious, and altogether lovely in all his perfections: we pass secondly to consider the character of his prophets or teachers, and notice their doctrine.

Those who go forth as teachers of the Most High, to declare the Gospel of God's salvation, if commissioned from heaven, will imitate the conduct and example of him who first pro-

claimed its joyful tidings on the earth. They never will manifest by their conduct a disposition which says, "stand by, for I am holier than thou," or represent themselves as inheriting some better favours from heaven than others; but they will be clothed with meekness and humility. They will endeavour to alleviate the sorrows of the afflicted, to dry up the tears of the mourner, and convey a balm of consolation to the wounded heart. They will deal justly, love mercy, and walk humbly before God. Being possessed of that philanthropic disposition so strikingly exhibited in the conduct of our exalted Saviour; they will strive to promote the true happiness and spiritual welfare of all mankind, and study by a well ordered life and Godly conversation, to adorn the glorious doctrine of their Redeemer in all things. Realizing "that he who putteth a piece of new cloth upon an old garment thereby makes the rent worse," as ministers of the gospel of reconciliation, they never will mingle its peaceful and heavenly tidings with the fiery threatenings and thunders of Mount Sinai. As the gospel is a scheme of divine and impartial grace, unfolding the unchangeable love of heaven to man, and revealing the eternal purposes and designs of Jehovah relative to his final destiny; hence, as bearers of its cheering messages, they have no other tidings to proclaim. Having received nothing from their heavenly Father but his loving kindness and tender mercy, they have nothing else to communicate to others. Knowing that it is the "goodness of God that leadeth men to repentance;" they will tell them the story of man's fall, and the glorious news of his redemption; of that unchangeable love that was not withdrawn from him when he had become estranged from God, and had disobeyed the injunction of his Maker. They will inform them that Christ has come, and tasted death for every man,—died, and rose again, as an evidence that we, in due time, shall rise also, and be delivered from the bondage of corruption, into the glorious liberty of the children of God; that he has brought life and immortality to light through the gospel, as the treasure which heaven has in store for all the alienated and now wandering children of men. They will remind them of the declaration of all God's holy prophets who, St. Peter declares, have testified the restitution of all things since the world began. This will carry their minds forward to that period, when all the designs of God shall be brought to a noble and grand completion; when an end shall be made of sin; when God shall be all in all; when the last wanderer shall return an humble penitent to his heavenly Father's house; when tears shall be wiped from off all faces, and the whole creation unite like one happy family in singing the song of heaven. They will also, if they do their duty, impress upon their hearers the importance of, and the benefits resulting from, keeping the commandments of God, by pointing out to them the evil consequences of pursuing a course of vice, and the glory and happiness arising from pursuing the path of

virtue; thereby inducing them to refuse the evil, and choose the good. They will ever strive to lead the wayward children of men to the fountain of true joy by marking out the road that leads to heaven. In short, they will always as they carry along the glad tidings of salvation, communicate that instruction and those soul-cheering truths which are calculated to promote the true glory and felicity of man; "as becometh good ministers of Jesus Christ nourished up in the words of faith and sound doctrine." When mankind are thus brought to behold the character of the Most High, and become acquainted with the sublime truths of the gospel, love and gratitude to God will spring up in every heart. They will no longer imagine Deity as clothed with vengeance and offended with the works of his hands; but they will know that the glory of God consists in the happiness, and not the misery of his creatures. Mankind will no longer represent God,

"As predestinating some to heaven without pretence,
And some to hell for no offence,
Inflicting endless pains, for transient crimes,
And favouring sects, or nations, men or times."

But they will see and realize that Jehovah's kind providence, and tender mercy is extended over all; that all mankind are brethren, belonging to the same family, of which Christ is the head; who will guide them through this unfriendly world, and finally bring them to a home of eternal life and immortal glory, in that world where change and decay will never come. Beholding ten thousand evidences of God's impartial love in the heaven's above, and the earth beneath they will banish all those creeds and systems of faith which eventually limit his mercy to a part of mankind to the shades of eternal night; realizing that man's final destiny "is to glorify God and enjoy him forever." Then there will be but one people, the people of God. All partition walls will be broken down. Bigotry will not lift her head to curse the world any more. Mankind will be drawn by the cords of brotherly love to unite in the bonds of union. No jarring discords, nor clashing interests will exist. And the angel of Peace clothed with divine benignity will descend and take up her abode among the children of men.

HEAVEN.

From the unpublished writings of Lavington.

"The sufferings of this present time are not worthy to be compared with the glory to be revealed." It matters not what we want or what we suffer. If this life were a state of extreme poverty and misery;—if not a single beam of light were to break in upon our gloomy dungeon;—if not a single drop of consolation were to be mixed with our very bitter cup;—if we were to travel through the wilderness amidst perpetual alarms and assaults, without a single moment's rest or safety; heaven would make amends for all, and our light afflictions, which are but for a moment, would work out for us a far more exceeding and eternal weight of glory.

FROM THE INTELLIGENCER AND CHRONICLE.

SHORT SERMON.

But refuse profane and old wives fables. I Tim. iv. 7.

Another species of fable of which we shall warn our readers is, "giving heed" to those "old wives' fables" circulated into every corner and nook of society, under the imposing title of Religious Tracts. Are not these tracts true? says the reader, if not in doctrine, at least in the relation of circumstances which they inform us have taken place in society, just as they describe them. You will not deny but what that which they assert as the effects of preaching their doctrine, and as the effect of the very distribution of these tracts is true? We do most seriously. They bear strong internal evidence of being false, as the wild vagaries of heathen mythology, or the absurd relations of Mahomet contained in the Koran.

For instance, if they wish to dispense with the use of the ninth commandment, in their attempts to weaken the cause of liberal christianity, how careful they are in relating their silly stories to leave out names, dates and places; which have never been supplied when earnestly called upon to give them. Another internal evidence of their falsity is, that in the relation of the conversion of their hero to their own sentiments, they make him confess a belief in tenets very different from those entertained by liberal christians, and just such as they always attribute to them when speaking or writing of them.

Again, if it be the object of a tract writer to awaken the fears and influence the passions of a young person or a child they proceed in the same way that the writer of a novel does, to touch the sensibility and draw forth the sympathy of the reader.—The object of both is to enlist the passions in favour of their heroine, whether the tale be of love or religion.—The writer of the novel describes in the first place the state of happy indifference of the parties concerned, till some circumstance determines the affections of the hero and heroine of the tale; his next object is to throw them into a host of difficulties and embarrassments, till the feelings of the reader are wrought up to a certain pitch, and then the plot is unravelled, difficulties are overcome, and all is ended in consummated love and celestial happiness. The tract writer pursues the same course; he sits down, selects the name of "poor Ellen," or some other name equally romantic, perhaps deprives her of sight or of some important advantage, that she may be an object of pity to the reader, or more probably makes her dependant upon a father who is a drunkard, a gambler or highway robber, and a mother lost to all sense of shame and propriety—they live in vice and debauchery and the heroine is fast verging to the same sad state,—providentially a man of the orthodox religion happens to be passing the door, or a shower of rain drives him into the house for shelter—he beholds the miserable family with sorrow in his heart and tears in his eyes—another special act of providence

places a few tracts in his coat pocket, one of which he leaves with the family—the girl has been taught to read at a neighbouring Sunday School, an advantage which the father or mother do not possess—the tract is read and the heroine struck under conviction, and after experiencing great distress, is miraculously brought at once to comprehend what are called the doctrines of grace in as great perfection as the highly gifted and learned divine.—She is still made to experience great distress on account of the sad condition of her parents, whom she often tries but unsuccessfully to convert—at length they discover her in private, praying for their conversion—they are struck with conviction, go through a regular experience and all made happy together. The similarity of these stories to common novels, is sufficient evidence that they are not true. But where is the evil of all this, says the reader. The evil is first that it represents orthodoxy as having an effect upon the morals of society which it does not possess; and secondly that it enlists the passions in favor of tenets that the judgment and reason condemn. And a religion of the passions is not a religion of the heart. The one manifesting itself, by acts of virtue benevolence and charity, and the other by bigotry, uncharitableness and a zeal for the cause in which it is engaged not tempered by the spirit of the gospel or regulated by its holy requirements, therefore we caution you in the words of the apostle to avoid such "profane and old wife's fables."

DISABILITY.

We cheerfully recommend the following cases from the Patriot of Saturday last, to the perusal of our readers, as it places the merits of a recent controversy in a clear light, and will probably assist the reader to anticipate the certain results of that exclusive doctrine which would deprive a citizen of his civil rights on account of his religious opinions.—Ed.

"No man shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men shall be free to profess and by argument to maintain their opinions in matters of religion, and the same shall in no wise diminish, enlarge or affect their civil capacities."—*State Laws, page 69.*

Can A. who in consequence of "his religious opinions," cannot be a witness, have the same civil capacities as B. who, from different religious opinions, can be a witness? And if A. cannot, does he not thereby suffer on account of "his religious opinions?" And if he does, are not his civil capacities diminished and affected by his religious opinions?

Can he, who cannot be a witness, swear the peace of one who threatens his life? Can he have a warrant for a breach of the peace or other crime committed to his particular injury? Can he have a search warrant for stolen goods? Can he make affidavit in a Court of law for any of the various purposes for

which they are required of parties? as on pleas to the jurisdiction, motions for continuance, attachments, &c. &c. Can he be an executor or an administrator? Can he avail himself of the benefits of the "act fixing the legal rate of interest?" or of the "act to prevent trespasses?" Can he swear to his own account in an action on book account? Can he, or the town in which he may live avail himself, or themselves of his testimony in a suit in which that town may be a party? Can he purge himself of a charge of having made a fraudulent deed to qualify a voter? Can he as garnishee, avail himself of the benefit of the law relative to garnishees? Can he avail himself of any legal process which must be supported by the testimony of the party?

In all the cases put, is the testimony of the parties necessary. And if, from "religious opinions," a party is deprived of this testimony in any or all of the cases put, does he not thereby suffer in consequence of his religious opinions? And are not his civil capacities, thereby affected and diminished?

Can any greater absurdity be supposed than that a man's religious opinions should disqualify him from being a witness in a ten cent case before a Justice of the Peace, and yet should not disqualify him from holding the highest office, executive or judicial, in the State, to the true and faithful execution of which office, he must be sworn? More especially when it is considered that his religious opinions disqualify him on the ground that he is not entitled to credit as a man of truth?

INTERESTING VIEWS
OF CHRISTIANITY.

NO. 11.

I shall not insist much with myself upon the possibility of certain alterations of the authentic text, I shall not say that this text could have been corrupted, I see at once how extremely improbable it is that it could have been so during the lives of the authors their opposition and authority would have very soon confounded the corrupters.

It would appear to me equally improbable, that such corruptions could have been executed with any success, immediately after the death of the authors: their instructions and writings were too recent and too well known.

The improbability would appear to me to increase infinitely in the ages following; for it would evidently increase, in direct proportion to the prodigious number of copies and that multitude of versions of the authentic text which were incessantly made and speedily conveyed to all parts of the known world. How could so many copies, and so many versions, be corrupted all at once? Nay, how could the very thought of doing so, enter into the head of any man?

Besides, I know that the history of that time sufficiently proves, that the first heretics did not begin to write till after the death of the first witnesses. If those heretics, in or

der to favour their own particular opinions had undertaken to corrupt the writings of the witnesses or those of their more illustrious disciples, would not the numerous and vigilant society, the guardian of those writings, have immediately opposed them? And if this society, in order to refute the heretics with greater success, had itself dared to corrupt the authentic text, would those heretics, who also appealed to this text have been silent upon such impostures?

All this will apply to the fabrications. It seems equally improbable, that fabricated writings could at any time be ascribed to the witnesses, as it does that their own writings could be corrupted.

When I consider the matter more closely, I can easily perceive, that the continual & multiplied divisions of society founded by the witnesses must naturally have preserved the authentic text in its primitive integrity.

If those divisions afterwards broke out into open and bloody wars; if the parties at war always appealed to the authentic text, as to the absolute arbitrator of their quarrels, if at length a new method be discovered of multiplying to infinity the copies of the authentic text, and with no less dispatch than accuracy; shall I not be under the most reasonable obligation to admit, that the credibility of the written deposition has lost nothing through the lapse of time; and those writings, which are to this day presented to me as the genuine writings of the witnesses, are indeed the same which have always been ascribed to them?

The best dowry to advance the marriage of a young lady, is when she has in her countenance, mildness; in her speech, wisdom; in her behaviour, modesty; and in her life, virtue.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, DEC. 15, 1827.

RELIGIOUS TEST.

TO THE EDITORS OF THE UNIVERSALIST MAGAZINE.

Brethren—I hasten to relieve your suspense by a plain statement of facts, in relation to the rejection of a witness by Judge Story, in the U. S. Circuit Court.

The Patriot and Phenix, a respectable paper published in this town, contained a report of this case, said to be the report of the Clerk of the Court, which we re-published in the Telescope, of the 24th ult. with some strictures. The fact of his being the Author, has not been denied, by him or his friends; though he has written much upon the subject since. Indeed, he tacitly acknowledges the authorship by defending the doctrine of that report. This report, from the Clerk of the Court, we considered in the light of official authority, and have treated it as such. We stated, likewise, what we had from the mouth of the Elder Richardson, with whom we have been acquainted for a few years, and who is a steady, candid, respectable man. After it was known that public feeling was aroused by this violation of the laws of Rhode-

Island, and several of the Editors of papers in this place had animadverted with some severity upon what they considered, an outrage upon our civil and religious rights, secured by the laws of this state, it was asserted that the case was not correctly reported, and counter statements have been given. The Clerk, however, has never, in word, retracted any part of his early report.

Judge Story was written to upon the subject; who, instead of meeting the case in the grand point of inquiry; to wit, 'Is a witness to be rejected because he disbelieves in punishment beyond this life?' has, to all appearance, studiously avoided coming to this point.

It was well understood at the time, that Justice Story rejected the witness upon the authority of the English Law, which renders the witness incompetent, if he does not believe in a future state or in future rewards and punishments: You will see that Judge Story, in his own report (and which is said to be given according to the best of his recollection) does not touch the particular case as reported by Mr. Cowell. Now if Judge Story did not mean to reject a witness because he disbelieved in future rewards and punishments, why has he not declared it, when he is perfectly aware that this was the question which excited so much interest in the public mind? His evasion of this point, satisfies us that he intended to recognize the broadest principles of English law, touching a belief in future punishment. We are strengthened in this belief by information from an Attorney who was seated near the Judge at the time the witness was rejected. He stated that the witness was rejected because he did not believe in a future existence; and that Judge Story volunteered to add, "no man can be admitted to testify in court unless he believes in future rewards and punishments." After divulging these facts, I leave you to decide, as to the conduct and intentions of the Court.

Your's, &c.

EDITOR.

FOR THE TELESCOPE AND MISCELLANY.

AN ADMONITION TO MY FRIENDS.

Being some reflections occasioned by reading the following extract from the Rev. Prof. Stewart's Election Sermon.

"Men, who avow principles which render null all obligation by an oath, either an oath of office, or one for the purpose of legal testimony, ought to be subjected to the disability which this creates. All who deny the doctrine of a future retribution for crimes committed in the present world, plainly in the eye of reason, incur a disability of such a nature. Persons of this class fall below the very heathen in their religious sentiments; for most of the Pagans have always admitted, in some form or other, the doctrine of punishment in the world to come for crimes committed in the present life. There can be no possible sanction to the oath of a man, who rejects all future punishment; and it is palpably, a mere mockery of all the forms of justice, and of all the rational principles of true liberty, to admit those to the privileges of an oath, who deny that God will judge the earth, and reward men hereafter according to their works."

Aware, my Friends, that some of you are

inclining towards the principles mentioned in the above extract, I am induced to give you a word of caution. It is not my present purpose to prove the doctrine of a future retribution; nor is it to show the justice of the ground taken by the Rev. Professor in this extract; but merely to point out its practical effects. Before you adopt that doctrine, beware of its consequences. The subject has been publicly recommended to the Legislature of this State (Massachusetts) and how soon it may be adopted you know not. Indeed, some that are well informed, maintain that it is already the construction of the law in this Commonwealth. We know it is in some of the States. If it is now, or shall become so, and you embrace that doctrine, you would be debarred from every civil office in the State. You would be degraded among your equals to the condition of a plebeian. Others might aspire to places of honour or emolument, while to you they would be inaccessible. Not only so, you would be deprived of the right of giving testimony in Courts of Justice, and the means of substantiating a demand against your debtor. You could not even commence an action of any kind; for an action cannot be commenced without an oath. The villain or the robber might assault you with impunity. The fraudulent might wrest your property from your hands, and if you could not procure some one to swear for you, there would be no redress. Even your life might be taken in the presence of hundreds of the same principles, and persons too of the greatest veracity, and yet the murderer could not be brought to justice. So situated, the elective franchise would be of little or no service to you and might be taken away at pleasure. You would be in fact, little less than outlawed in a free country; an outcast in society. Pause then and reflect—before you expose yourselves to such a fearful condition. Avow not principles that would expose you to such awful consequences.

Affectionately your friend, E. C.—
Middleborough, Mass. Oct. 30.

FOR THE TELESCOPE AND MISCELLANY

SHORT SERMONS.—NO. 5.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."—Acts iii. 1—11.

Although it may not be practicable for us to continue daily in the temple, as did they who received the grace of God so abundantly in the apostles days; yet there is no apparent reason, why the temple of our hearts should not be always open, and daily and hourly devoted to him, from whom we receive all things richly to enjoy; in contemplating his wonderful loving kindness in providing for our happiness on earth, and for giving us a full assurance of a glorious immortality, and eternal life beyond the grave. On the contrary there are many important reasons why not only our hearts, but our whole lives should be devoted to him

in whom we live, and move, and have our being; we are directed to lay up our treasure in heaven that our hearts may be there also—the heart being the seat of affection, and the source from which our happiness proceeds, how boundless must be that felicity, if our affections are placed beyond the corroding hand of time and the destroying influence of mistaken enemies. If we have divested our minds of every rancorous feeling, which would diminish our love to God, or annoy our own or our neighbours peace, we may safely conclude, that we have received a portion of that spirit, which God has promised to pour out on all flesh in the last days; by preparing all hearts to be convinced by wonders in heaven above, and signs in the earth beneath, so that it shall come to pass, that all who call upon the name of the Lord, shall be saved; are not these sufficient inducements for us to quit the pursuit of pleasure, in its mistaken form? that phantom which has been so long pursued to the disappointment of all who have thus been misled, until experience has taught them the fallacy of sublunary things; and to direct our minds to him from whom alone, all that should be desirable is to be derived. It still continues to be the lot of man that trials and afflictions must come, but the mind that is resigned to God's holy will and prepared to meet all dispensations as coming from him, who does not willingly afflict, nor grieve the children of men, looks beyond this vale of tears, when sorrow and disappointment, shall no longer disturb the peaceful bosom. We have the most abundant reason ever to offer to God, the gratitude of our hearts, for giving us such an exalted view of his love, to his sinful erring children, and for his impartiality, in so kindly extending his mercy and loving kindness, in reclaiming every one of his earthly offspring, from that state of degradation, to which sin has subjected them.

Mankind are not only lame in the pursuit of happiness, but blind in expecting to obtain it from a source, where it is not to be found; how many that have pursued it for years, have grasped at the shadow and mistaken the substance, with extreme regret, and met with no substantial enjoyments; and being convinced, resolved at last to lay hold on that hope which is an anchor to the soul. As we have like lost sheep, gone astray, we need daily to be carried by the gentle voice of persuasion, to the beautiful gate of the temple of God; let us therefore, never forget the assembling ourselves together, and mutually strengthen and encourage each other to enter into taste, and know that the Lord is gracious, in providing for us immortality and eternal life; let us no longer look for that which the lame man expected, but give the more earnest heed to the blessing of God, which he received in its stead; then shall we be assured, that the grace of God has taken us by the right hand, and lifted us up to behold the glorious light of that gospel, which was proclaimed at our Saviour's birth, which teaches us to deny ungodliness and every worldly lust and live soberly, right-

teously and godly in this present world, by improving our time, our talents and every opportunity to turn mankind from the errors of their ways, to behold that light which has been so long seen, only through a glass darkly, by many who profess to follow our Lord and Master; but when the Son of righteousness shall arise, in his full meridian splendour, may all the ransomed of the Lord return to Zion, with songs and everlasting joy upon their hearts; then sorrow and sighing shall flee away.

GUILLELMUS.

FOR THE TELESCOPE AND MISCELLANY,

"Thou shalt love the Lord with all thy mind, might, and strength."

It is singular, that those people, who inculcate the opinion of God's being a partial God, and of his vindictive wrath, to the children of men, should not have discovered the inconsistency of their opinion with the passage above quoted. The command to love God with all our mind, might, and strength, necessarily presupposes that he is a being who is lovely or amiable. For it is impossible that a person can love a being, unless there be that, in the object loved, which is calculated to excite the passion of love. Indeed, a person may pretend to love another being, notwithstanding the really opposite character, that being possesses, to the passion of love. And this is the case with these people, who say, that they love God, while the opinion, which they maintain, with regard to Him, and his providence, is calculated to extinguish all genuine love, and to incite the contrary passions of hatred and aversion. But such love as this is still but hypocrisy; it is still but pretence. No real love can exist, unless the object, as I before said, be amiable, or such as to excite love.—Because it is contrary to the very nature of things. They, who hold, therefore, that God is not equally good to all mankind; that he is not the friend of all mankind; are guilty of swerving from the sentiments plainly inculcated in the Scriptures; and of inconsistency, in holding forth an opinion, that militates with the requirements, which they pretend to teach as the requirements of God. For, how can a person be consistent, who asserts that God is a wrathful being, and yet calls upon the people to love him? It is a contradiction in terms, to say that people can love a being, who is revengeful, and cruel, such as God is, by some people, represented to be. And, here, they are guilty of inconsistency; and are not to be considered as inculcating the Scriptures in their purity. For the Scriptures say "thou shalt love the Lord with all thy mind, might, and strength," which supposes God to be a lovely being, and not a wrathful, vindictive being as they inculcate.

In considering the consequences resulting from a belief that the Creator of the universe is a being of vindictive anger, and retributive justice, as some are in the habit of believing it plainly appears, that one of the most considerable evils flowing from such a belief is,

that those who give credence to it, are rendered of the same disposition or bent of mind which it ascribes to the Creator. A belief in a God of vengeance is productive of the same quality in him who believes it. Tell a man, or a set of men, that the Creator of the world, does not love the greatest part of his creatures, that he has but a few of the whole human race for his favourites, on whom he will bestow never-ending felicity in a future world, but will consign the far larger number of our kind to interminable woe; and of what effects is it productive? Precisely these; people will look on mankind with enmity in their breasts, as objects of God's hatred, and will be actuated by the same principles, they will hate their neighbours in the stead of loving them and will do all the evil in their power; Why?—Because it is a natural effect, or consequence; and is no otherwise to be proved than by appealing to fact. By this appeal, we find what the evil consequences are, among the espousers, propagators, and believers of the doctrine. Excommunications, schisms, and difference of opinion are every day heard of among the espousers and propagators and believers of it.—And the pile, and the faggots of Smithfield would again make their terrific appearance, were it so that the doctrine had absolute sway. But we owe a thousand thanks to that God, who has brought us to so enlightened an age, and has diffused so large a portion of unadulterated gospel over the minds of the community.

It is required of all mankind, in the passage heading this article, to love the Lord with all their mind, might and strength. We have seen, that this requirement is inconsistent with the opinion of God's being a wrathful being held forth by many people of the present day. Let us now turn our attention to the doctrine which holds forth the opinion of God's being a God of love and mercy. This is the doctrine which has been stigmatized with the odious appellation of "licentious doctrine."—Concerning this doctrine, I am constrained to say that it is the only one now taught which agrees precisely with the words of the text.—It inculcates, that to commit sin is of injurious consequence to all men without exception; that to practice virtue produces present happiness without the least fail; that God is a being of unbounded goodness; that the afflictions which virtue suffers, are conducive to universal good and are as much the product of infinite mercy and love as the greatest happiness mankind enjoy. Whether a belief of these truths be not more conducive to genuine felicity than the opinions above disproved, & whether these sentiments be not in strict compatibility with the command given in the passage heading this article I leave to the common sense of the unprejudiced to determine.

For the purpose of exposing to what mean artifices the superstitious will sometimes descend. I will briefly notice the false charges which have been cast upon the doctrine of Universalism. It has, too often been said to be *licentious*. This those who oppose it, never

countenance. They barely assert it without proof of any kind. But, to prove that it is false may be done in a short time. How can that doctrine which teaches that vice produces immediate calamity, be termed licentious doctrine? They themselves are chargeable with this imputation. For they say vice receives no reward in this world, but will receive it in the world to come. Which doctrine is most deserving of the charge of licentiousness may be seen with half an eye.

It is also sometimes declared, by the enemies of the doctrine of Universalism, without any proof, that it is of an immoral tendency.—But no one who examines the tendency of this doctrine can fail of being convinced of the contrary. Are those persons professing the doctrine of Universalism, the most immoral men in the community? Are there more, thieves, liars, murderers, adulterers, gamblers, among the Universalists than among any other denomination in the community? It certainly requires but a little examination to discover, that the Universalists are as respectable a sect of Christians, as any in the country.

But there is one other charge laid against the doctrine of God's free grace, and that is, its being a new doctrine. The attribute of novelty with them is a sufficient ground for rejecting the doctrine altogether. The irrationality of this imputation, is obvious to the most inattentive, and it deserves not so much as a notice, much less a serious refutation.

Discriminate, then, candid reader, between the gold and the dross. Judge how little public opinion is to be relied on in forming a judgment of the doctrines, taught in the world.—Before, then, you reject the doctrine of Universalism, examine, for yourself, the principles it inculcates.

J. F. M.

FOR THE TELESCOPE AND MISCELLANY.

TO NATHANIEL HEMMONS, D. D.

OF FRANKLIN, MASS.

REV. SIR—Whenever we read any thing that looks any way consistent, rational, and accordant with the scriptures, we feel disposed with due respect for the author, to credit it. But, when on the contrary, we see any thing ushered into public print, though it may come from a person of the first erudition, that contains a wanton and flagrant misrepresentation, we, in the first place, pity him for his audacity, and secondly, for his weakness. More particularly when religious principles be the subject of attack. In the Appendix to a work, "Edwards against Chauncy," second edition, published in 1824, we find the following remarks of yours on page 410, against Universalism! you, Rev. Sir, very pointedly say, that, "Such a doctrine," meaning Universalism "as that, is replete with infinite mischief. It strikes at the root of all experimental religion. It destroys all moral distinction between virtue and vice. It takes off every restraint from the corruption of the human heart and opens the flood-gates of iniquity.

It renders the prophets, Christ, and the apostles the ministers of sin; and speaks peace to all the wicked, to whom God says, there is no place. It has every mark of a damnable doctrine."

Such, Rev. Sir, is the language that you have seen fit to use in opposing the doctrine of Universal salvation, grace and mercy of God, through the meditation of his well beloved Son, "who came to seek and save that which was lost." Is it not possible, when you come to reflect coolly, calmly, and deliberately on the above language which we have just quoted that you will feel the very same which you had been heaping upon others? That is, are you free from "every restraint of corruption of the human heart?" Does your language discover much "experimental religion," much "virtue" or "charity?" Nay! are you not sensible that you have greatly misrepresented a class of believers in divine revelation, and do not hesitate in saying of their doctrine, "it opens the flood-gates of iniquity?" If there be any moral distinction in you, "between virtue and vice," we should presume to say, that you will hereafter expunge such expressions from your publication. We are willing to meet the truth, and acknowledge it, let it come from what source it may—but, when we are taxed with believing in a tenet "replete with infinite mischief, we recoil at it as being a bare faced assertion, and an infamous slander!

What you have said is enough to convince any candid and intelligent person that your observations are highly exaggerated, and a gross misrepresentation of the sentiment you wished to condemn and crush! But we would ask, dear Sir, do you think that your testimony is equivalent to the divine Oracles of God? Have not all the prophets, the apostles, and even Christ himself, and also, the oath of Jehovah, declared, "that all flesh shall see the salvation of God?" Why should all these inspired men preach the doctrine, if it be such a noxious principle as you have delineated? If the "flood gates of iniquity are opened" by this doctrine only, then all the holy men of old taught an immoral and licentious doctrine. Yes, we say, holy men. How can you account for this? We will now inquire, Rev. Sir, what does the following passage mean—Jesus says, "He came to seek and save that which was lost?" Luke, xix. 10, 11. Now, we inquire, what was lost? The plain answer is, the whole world of mankind—for St. Paul declares, that "all have sinned and come short of the glory of God." Well! do you believe, Sir, that Christ will see the travail of his soul and be satisfied—and "finish the work the Father gave him to do?" Will "he not seek and save that which is lost"—i. e. all mankind. For you must be sensible, that it would be an absurdity, to suppose that by saving a part only, he would save what was lost! For what was lost, he came to seek and save—and if he save any, he either saves the whole or none. For there would be no propriety in seeking

and saving "what was lost," if the whole were not recovered. For those whom Christ seeks those he saves, those he saves are the ones who are lost, and the lost comprehend the whole human race! But, notwithstanding all this proof from the word of God, in your view, judging according to your own language, the doctrine of Universal Salvation, "has every mark of a damnable doctrine." We do think it passing strange that a doctrine should be "damnable," when it is so plainly advocated and defended, and so clearly supported by the principle of "salvation." If a doctrine must be termed "damnable," because it proves Universal Salvation, what name must we attach to the doctrine of eternal misery? This must be called a good doctrine, must it not! in contradiction to Universal Salvation, which is a "damnable" one.

If Universalism be a "damnable doctrine," then the following passages of Holy Writ teach the same sentiment, and we will not hesitate to say, positively, the whole Bible does. We seriously submit the following for your candid and impartial consideration, viz. See Gen. xii. 3.—xviii. 18.—xxii. 18.—xxvi. 4.—xxviii. 14. Acts iii. 25. Gal. iii. 8. Psalms xxii. 27. Isa. xlv. 22, 25. Matt. i. 21. St. John i. 29. St. Luke xii. 32. Isa. liii. 4, 12. Luke iii. 4, 6. Romans the whole of the 5th chapter, also, the 15th chapter of I. Cor.—Eph. i. 10, 11. Acts, iii. 21. Phil. ii. 9, 10, 11. Col. 1st chap. I. Tim. ii. 3, 4, 5, 6. Titus ii. 10, 15. Heb. ii. 14, 15. I. John iii. 8. Rev. v. 12, 13. Do the foregoing portions of divine revelation, selected as the words of Jehovah, of Christ, the prophets, and the apostles, teach any other doctrine, as you say, than one "replete with infinite mischief," "destitute of all experimental religion," "opens the flood-gates of iniquity," and has "every mark of a damnable doctrine." You say, "every mark," i. e. it contains nothing but total corruption. We now know, as you have freely expressed, your judgment, and we esteem it of no value.

Milford, Nov. 1827.

R. C****

To the Clerk of the U. S. Circuit Court.

MR. COWELL,

Sir—In the "American and Gazette," of the 23d ult. we find the principles advanced in the Patriot, which have been the subject of our former letters to you, attempted to be established by argument. As this argument purports to be from "A Member of the Bar," and you being of that number, we very naturally conclude that you are its Author; and as such, shall take the liberty to address you upon the merits of your statements and reasoning.

If we understand your position, it is this—You admit that the right of being sworn as a witness is a CIVIL CAPACITY; but you contend that an Infidel has no such right; therefore, to deny him the oath is not depriving him of any civil right or capacity; inasmuch as so

man can be deprived of that which he never possessed.

Although we have not quoted your exact form of expression, you will undoubtedly agree that we have, in few words, embraced your position and your main reason for its support. Let us now define the meaning of *Infidel*, and the subject will be fairly before us.

An *Infidel*, in the common and popular acceptance of the term, is one who rejects Christianity, and the divine inspiration and authority of the scriptures. In this sense, Pagans and the disciples of *Mohamed*, are all *infidels*. But we will not avail ourselves of any recent concession of your's, that both *Pagans* and the followers of *Mohamed* have a civil right to the oath of a witness, as this would be forcing you to despatch yourself with your own weapons. We are rather disposed to allow you the utmost latitude which you can desire, and suppose that you meant by *infidels*, those persons in Christian countries who deny and reject as *fabulous*, the scriptures of the Old and New Testaments. From an acquaintance with a great number of this class of men, many of whom have attached themselves to societies, and support doctrines hostile to my views, I have not found more than one to an hundred who did not believe in a Supreme Being, and acknowledge him as a moral Ruler and Governor. Some of them have gone so far as to acknowledge their belief in future retribution. But setting this aside, and supposing that they have no distinct views of a future state, I will reason with you upon the ground of your choice. It cannot be said with the least semblance of modesty and candour, that the majority of them do not sustain a fair character for honesty and enterprise. The question now is, have these men any right to claim justice from the hand of civil authority, or even the protection of the laws of Christian countries?—No man, we think, can honestly answer this question, except in the affirmative. If he has no such right, he is absolutely an alien, and in effect, an out-law in the land of his birth. Nay, he would be even worse off than an alien; for their civil rights to justice and the protection of law, are acknowledged among all civilized nations of the globe. If they have a right to the protection of the laws, this protection must extend to their persons, family and goods. But, Sir, how is this protection to be obtained, in case his testimony is not to be received? His life is threatened and endangered, as well as that of his family. Can he obtain redress for personal injury, or protection against the murderous intentions of an unprincipled and ruthless invader, before the civil magistrate? Not without an oath—But to this, you say he has no right—Then you effectually deprive him of all that protection which even the most debased and barbarous state of human society has always extended to the oppressed!

Again—The Robber, hardened in iniquity, armed with the instruments of death, enters his dwelling under the cover of night, plun-

ders his goods and sheds the blood of one who dares to resist his designs, escapes and offers these very articles of plunder for sale in the market, before his eyes; the *murderous Robber* and his *plunder* are both recognized, every article of the goods is readily identified, by four or five witnesses; but they all happen to be of the same unbelieving class—How is the murderer, the robber, to be brought to punishment? how are the goods to be obtained? Why, by making oath before a magistrate—But your doctrine will not permit him this right—The consequence is, the murderer is shielded from justice, he fattens upon the spoils of innocence and virtuous industry, and sports with the tears of misery and distress!

Once more—A company of unprincipled libertines force their entrance into the peaceful habitation of a Deist, violate the chastity of his wife, and daughters, abuse his person, destroy his goods and depart under the covert of darkness. Every member of this family are so unfortunate as to imbibe the principles of the husband and father—How are they to obtain the little redress which the law allows in such cases? How are they to obtain security against a repetition of such enormities? And how are those unprincipled villains to be brought to justice? Why, the members of the abused and insulted family must make oath before a magistrate—But, Sir, you deny them this right—And wretches, UNFIT TO LIVE and UNFIT TO DIE are protected in guilt and smile with demonical and hellish satisfaction over the prostrate ruins of innocence and virtue! Your rule, once firmly established and the dearest rights of humanity would be prostrated, the barriers of social and domestic security and enjoyment broken down, and anarchy and desolation would inevitably ensue! These are not the vagaries of an idle and misguided fancy, but cases that have existed, and probably may often occur; yea doubtless would be powerfully incited by the strange and licentious doctrine which you have advanced.

I might multiply cases till I had swelled this letter to a volume; But I forbear. Life, property, and every honest employment of the Deist might by your rule, constantly be made the sport of villains, and existence, itself, become a burden to the innocent!

Leaving you to reflect at leisure upon the legitimate consequences of your extraordinary position.

I remain your's, and the friend of EQUAL JUSTICE and EQUAL RIGHTS. EDITOR.

REV. MENZIES RAYNER, formerly Rector of the Episcopal church in Hartford, Conn, has accepted the call of the Universalist Society in that city. His talents and acquirements will do honor to the cause he has embraced.
Christian Intelligencer.

NEW SOCIETY.—A Society has recently been formed in the town of Stoddard, N. H. known by the name of the First Universalist Society in Stoddard.

FACTS ON INTemperance.

Thirty millions of dollars are annually expended for Ardent Spirits in the United states. Ten millions of Dollars are expended yearly for the support of paupers, caused by Intemperance.

It is ascertained that there are one hundred thousand Drunkards in the United States and that ten thousand die annually.

Would you be happy in the bosom of your family? Banish ardent spirits from your cupboard, for intemperance is the cause of all the domestic strife and misery which exists.

Would you live to a good old age? Banish the rum bottle from your house, for the drunkard does not live out half his days.

Would you live in peace, free from the perplexities and gripings of the law? Banish ardent spirits from your house—for most of the civil, and about all the criminal prosecutions in our Courts, have their origin in intemperance.

Would you escape the miseries of poverty, and the disgrace of the Almshouse? Banish ardent spirits from your premises.

Poetry.

FOR THE TELESCOPE AND MISCELLANY.

THE FADLESS WREATH.

[Written for a Ladies Album.]

The flowers of earth, time must consume,
And oft the brightest first laid low;
The lilly droops into the tomb—
The rose cannot retain its glow.

But tho' earth's flowers must meet their doom
And to the spoiler's mandate bow;
That flower can never lose its bloom,
Which wreathes around affection's brow.

THE DYING BRIDE.

Not yet,—not—dearest! yet depart?
O close not yet thy fading eye;
For still hope whispers that thou art
Not yet, my love; ordain'd to die.

Do I not feel thy soft pulse beat—
Thy young heart flutter kind and true?
With mine those looks again shall meet—
Thy cheeks assume a healthier hue.

Although that cheek be thin and wan,
I see reviving lustre burn;
And though its wonted charms be gone,
Methinks some newer ones return.

Sweet! dost thou cast thy pale arms round
My neck and draw me to thy breast?
Thy lips move—ah! they yield no sound
But I can read their mute request.

Come, I will warm thy wasted lip—
O God! the strangely cold care!
The breath's sepulchral that I meet—
The form is stiff'ning that I press!

Once more—thou young dead bride, once more,
Thine hands relax—thine hour is past!
Yet once again, ere all be o'er—
That kiss, sweet phantom! was the last!

Married,

In this town, on Monday evening, by Rev. Mr. Pickering, Mr. Alfred S. Bowen to Miss Ann M. Angell, both of this town.

On Tuesday evening, by the Rev. Dr. Edes, Mr. Wm. P. Bullock to Miss Sarah Pearce.

At Central-Falls, on the 6th inst. by Rev. Mr. Cutler, Mr. Franklin Ran, to Miss Susan Stacy, both of that village.

In Taunton, Mr. Robert Rhodes, of Pawtucket, to Miss Caroline L. Hicks.

In Killingly, Conn. Mr. Wylls Ames, of this town, to Miss Lucy Road.

In Eden, Mo. Mr. Moses H. Mayo, to Miss Nancy Collins, late of this town.

Died,

On Monday evening last, Col Robert Bowen, aged 31.

Capt. John Brown, of Newport, in the 56th year of his age.

On Monday morning, Mr. Christopher Vaughan, jr. in the 21st year of his age.

At sea, on board schr. Gleaner, on her passage from Aux Cayes to New-York, Nov. 11. Horace Saunders, of this town.

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Light of Truth and Pleasure of Light.
Whittemore's Dialogue on 25th Chapter of Matthew.
do. Chatechism.
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Sermons by Rev. Messrs Dean, Bisbe, Streeter and Fitz.

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Further information may be obtained, by addressing the subscriber, either personally or by letter, post-paid, at his Printing Office, No. 7, North Main-Street, Providence, R. I.

JOHN S. GREENE

Nov. 24.

LAST NOTICE.

Subscribers who commenced with the 1st No. of the 3d Volume of this paper, and are now in arrears for the same, are requested to forward us the amount immediately. At the close of the last Volume, we distinctly notified all concerned, that at the close of 3 months, all accounts not paid, for that entire Volume, would be placed in the hands of suitable persons for collection. That time has nearly elapsed, and at its expiration subscribers must expect to settle their accounts with our collectors, as we shall in no case interfere, after they pass from our hands. We trust our motives will be duly appreciated, in taking this course, as we shall have then given fifteen months credit on the Volume, which is, at least, treble the time we are able to buy our materials on. The amount due from each delinquent subscriber for the whole of the 3d Volume, is \$2 50, which amount, if forwarded by mail, must be post paid, or the same will be deducted and receipts forwarded for the balance.